

AFRO-AMERICANS & THE WHITE RADICAL LEFT

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There is growing criticism by Afro-Americans of the actions, "truths," ideology and commitment of the White Radical Left. This criticism stems from the various deficiencies within the psychic and physical workings of the White Radical Left personalities and organisations.

In the 1930's when the New Deal was in its socialistic heyday, there began in America a Left that was fundamentally communist in ideology and "New Deal Social-Reform" in action. Many of the militant Afro-American intellectuals were co-opted by this Left because it promised them seemingly more of a realistic and attainable goal than did Franklin Roosevelt's Brain Trust's New Deal welfare-statism. Both the Communist Left and New Deal ideologies were evolutionary in character. That is, they saw that America could correct herself economically, racially and internationally through the existing form of government. But ideologies felt it necessary to attain their goals through the existing system because they still had residual beliefs that "American Democracy" was basically moral; that is for the good of all men. They had a notion that the country's decline was due to the few corrupt people who happened to be on top - who happened to possess power. What the Radical Left and New Deal ideologies failed to understand was the fact that these "few corrupt people" moulded the American government and all other institutions in such a way that the present-day American Democracy is a democracy for whites - no matter how radical; and a racist government for non-whites (in America or abroad).

After World War II, the Afro-American militant intellectual began disassociating himself from Communist organisations. The racism that persisted within these organisations disillusioned many black intellectuals: W. E. B. DuBois, Richard Wright, Harold Cruse, Ralph Ellison, . . . Another contributing factor was that the House Un-American Activities Committee began to make it most uncomfortable for . . . to be connected with a "communist" organisation. Consequently some of these militant blacks filtered into existing civil . . . groups while others abstained from any type of organisation or radical activity with only a few remaining in Communist organisations. In the meantime, the white radicals of the 1930s became the liberals, moderates and conservatives of the 1950s. In other words they completely immersed themselves into the American mainstream of political thought. This political thought, by its very nature, was nurtured and manipulated by racists and so-called liberals (latent bigots) from the bottom up. Further the political thought, again by its very nature, was nurtured and supported by ruthless white labour union leaders, capitalist businessmen and politicians who began, for example, to see as things for the looting the untapped wealth of an Africa that was naive enough to be seduced by promises of splendid material rewards for her unfathomed resources. Hence, with the radicals of the 1930s mellowing and thus losing what little power they had, the American capitalist system's next evolutionary step was to become even more imperialistically inclined; with roots deeply embedded in a recalcitrant white ethnocentrism.

By the late 1950s one of America's focal points was the struggle for the civil rights of southern blacks. For the northern

white student the civil rights movement came at their most crucial moment. It was a time of post-beats and the "articulate negro." It was a time when white students were searching for something to expand their youthful energies upon before settling down for a racist middle-class life of bland conformity. So they went southward crescendoing through the years from a handful of Oberlin College students to thousands of guilt-ridden white students. The black militants of the Old Left (1930s) became the so-called leaders and quite rapidly became "fashionable" in the homes of bourgeois white liberals - especially at tea and coffee socials. The militant blacks of the Old Left, before they knew it, became more knowledgeable for about various teas and coffees than of the black people they were supposedly representing. This neglect led the southern black student to take command of the struggle along with the white northern student.

Not working out of compassion for the oppressed Black American but out of sheer necessity (if it wanted to exist as it was and is), the American government began passing many civil rights laws and thereby taking away many of the civil rights organisations' programs. But what has become clear to many blacks is that passing a law and getting people to abide by it are two different things. For today scores of civil rights laws exist. The hindrance of their enactment is how whites relate to blacks; traditionally we, the blacks, are still unruly niggers incapable of becoming "civilised."

When the black civil rights worker realised this and many other psychological and ideological idiosyncracies of the whites, he began to understand that the Afro-American's colonial status could not be alleviated under the instruction of - or the observation of - whites. The black civil rights worker, especially in the Student Nonviolent Coordinating Committee (SNCC), saw that he was the only person capable of (1) communicating with the black-roots people, (2) revealing their rich cultural heritage for racial pride which is essential for unity, and (3) politically and economically organising the black-roots folk for revolutionary action. Another factor that further substantiated the need for Black Unity was the fact that when the white students became tired or afraid of working in the civil rights movement they would leave and re-enter the American mainstream as - in the decade before them - tired liberals, evasive moderates and traditionalist conservatives. Still racist, but this time with a "clearer conscience."

The aforementioned events took place primarily in the South. In the late 1950s and early 1960s the northern black ghettos were becoming the haven for the dispossessed white civil rights worker. Their main objective was (and still is) to organise the black poor for political and economic reasons. In their contact with the oppressed black and simultaneously in their contact with a government that possesses a colonial and genocidal concept of dealing with domestic and international problems, and with their romantic search for nuances within a closed System they have become frustrated white radicals lacking the necessary and fundamental revolutionary spirit.

The black American is imbued with this revolutionary spirit. The expulsion of whites from black ghetto organisations has resulted precisely because of the same reasons why they cannot participate in the southern civil rights movement, plus the fact that white radicals lack the passion of compassion which is so very basic in the revolutionary psychic construct that is conceptualising every day in the minds of Black Americans.

It is clear that American white radicalism is basically a vital part of the American system. It functions within the ideological bounds of the System as a steam valve; if there is a building up of internal pressure it can be eradicated through this outlet without altering the racist and exploitive objectives of the System.

White American Radicals, in the final analysis, by their very cultural, historical, religious, economic and political nature cannot - and refuse to - develop the revolutionary mentality which is extremely expedient to end a corrupt and racist America. . . and to create an American with respect for the Human Rights and self-determination of black people.